THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens, and give ear O earth: For the Lord hath spoken.—ISAIAH i, 2.

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BRAVERY AND COWARDICE.

KING Solomon very definitely described the three things which he reckoned as beyond man's power of comprehension; but we are inclined to think that the subject of human courage and human faint-heartedness offers far greater puzzles than any thought that ever bewildered the wise monarch. A queer volume of French memoirs has lately set us thinking deeply; out of the whole book one chance phrase took fairly hold of our imagination, and we have been dragged by that tyrannous phrase into wild regions of speculation. Here is the story: A French regiment came suddenly under a very heavy fire, and men were falling fast. Chance bullets hit with the usual dull thud, soldiers gave the usual bound and uttered the usual strangled groan; the "slosh, slosh" of the round-shot sounded here and there, and the deadly "scrish" of bursting shells came with dread frequency. One young officer was perturbed by the hurly-burly, and showed some little nervousness. An insolent field-officer said, "Why, you're afraid!" and the young fellow answered—"That is true. And, if you were only half as much afraid as I am, you would run away at once." Volumes piled on volumes could not surpass the wealth of meaning compressed into that one little speech. The young man's soul conquered the weakness of the flesh; his nerve was gone, and yet his sense of duty not only kept him at his post, but forced him to make an admission which in itself showed courage of the highest order. The sneering major had brute courage and easy nonchalance, but he was not really so gallant and true a man as the younger who dared to say, "I am afraid." Another lad of the same sort ventured to say to Lord Clyde, "I am afraid." The splendid veteran answered—"Good. Very few men would have the pluck to own it." We find the matchless Gordon writing, "I am always frightened when we first go under fire." Since we have pondered deeply over these sayings, we have become strongly inclined to think that the popular conceptions of bravery need a good deal of modification; in short, so far as courage is concerned, we need to frame an entirely new code of morality. At present our admiration is, as often as not, wrongly bestowed; and we reckon as

perfectly admirable certain faculties and powers which are anything but truly worthy of favor. After the hideous white cap was drawn over the head of Wainwright, the murderer, the surgeon who attended on the scaffold found that the doomed man's pulse beat on quite temperately and healthfully. Physical courage could not go much beyond that; yet the placid, dauntless man who thus faced death had barbarously entrapped and murdered a weak woman with almost every circumstance of treachery and poltroonery. Could he be called brave? Hardly, even though he did meet an awful end with incredible fortitude. * * *

The truly brave man is the one who sees any peril clearly, recognizes fully its terror, and quietly faces it, despite the natural spasms of fear that must convulse the mortal frame to a greater or less degree. In old naval histories we often read of the dauntless Captain This, or the intrepid Admiral That, who went into action laughing or cursing or swearing. To our mind such gentry were ignoble, and their oaths were only childish devices to disguise apprehensions which a really gallant man would have acknowledged. Better the manly calm of the good Collingwood, who prayed for "little Sarah" as he went into action, and who gravely confronted death without vaporing and wordiness. * *

Why should we bestow our applause almost solely on the courage which is displayed amid carnage and torture? Our wrong-headed procedure has arisen mainly because weak humanity is prone to regard death as the chief of all evils, whereas it is by no means chief. Only nine years ago the majority of English people loudly declared that a certain unlucky officer should have died at his post in Zululand; and the press scourged the poor fellow daily in the most scathing way. The officer's friends who loved him best wished that he had died. Why? Because at a pinch the sober truth suddenly became plain that death is not the crowning ill. Scorn, calumny, widespread obloquy, ridicule, slander, chilling neglect, are harder than death to bear; and yet we have heroes who brave all without flinching. Think of that huge horse-laugh which roared over England when Stephenson said that a workman would soon find it cheaper to ride than to walk. It needed a good nerve to withstand that bitter mockery; and yet the Northumbrian engineman dared it all. Think again of the blind torrent of rage and hate that swept over John Bright when he was thundering like a tempest over a gambling-tent before the insane Russian war. A man with a taint of cowardice in him would have fled the country; but Bright was firm, till he lived to see the nation come round to his belief. In later days how well can we remember the ruthless ridicule poured upon Lister when he made known his system of antiseptic surgery! A hundred times worse than death was the ostracism which he bore; and not even the enthusiastic applause of scientific Germany compensated the great surgeon for the scandalous abuse of scientific England. If ever a man needed courage, Lister did, for he was represented as an impudent quack defying the opinion of a learned profession; and the position was hard for a time. He faced the worst; and he has lived to see his system revolutionize European surgery.

Should Envy scout, should Ignorance decry
His faultless patience, his unyielding will,
Beautiful gentleness, and splendid skill,
Innumerable gratitudes reply.

Lister is a hero whom we hold as among the first of our age, and we place him far above the organizer of bloodshed. Any common man may face a cannon, but how many men dare face the sneers and calumny of their brethren? It is the mental wound that causes most torture; it is the mental conflict that most wears nerve and heart and brain; and the combatant who does not blench from such torture and such conflict is of a truth brave.

Those of us who consort much with people in humble life often see bold men submitted to trials that test their essential courage to the last degree. Does any one ever give a thought to the sufferings of a workman in a rough shop when he chances to leave off drinking and takes to religion? Life is often made bitter for him, and

it is the more bitter in that he is almost always accused of hypocrisy. Daily he is told that the feelings and beliefs which are the breath of life to him are shams and worse; he may even be obliged to brook violence which his principles will not suffer him to return. It is cruel work, and yet how many fine fellows go through with the ordeal proudly and gravely! These obscure and modest folk are the true heroes.

We have an amazing example just now which illustrates the difference between true bravery and spurious bravery. In a neighboring country a certain untried soldier is now adored. Why? Because, instead of uttering peaceful words—instead of shrinking from the mortal agony of warfare, he has put himself forward as the fighting-man of his country, and he poses as a species of war-god. Alas! Need we go further? The general's words may be gallant, but his deeds can only make us smile.—*Family Herald.*

THE ABUSE OF TEA.

TEA and coffee, like other stimulants, offer the opportunity for abuse—an opportunity quite often availed of. Their devotees drink, for the mere love of them, more than they ought; the scholar deprives himself of needed sleep by their use; the daily toiler finds a temporary surcease of sorrow in the frequent cup. While there are undoubtedly many who over-indulge in coffee, they are probably few in comparison with the victims of the tea-habit. It is an everyday experience in the out-patient departments of the large hospitals for sufferers to apply for the relief of symptoms reasonably attributable to the abuse of tea. It is the same old story with the washerwoman, the kitchen-girl, or the poor mother of a large family—a lack of appetite, a distress after eating, a series of headaches, occasional attacks of dizziness. "I has no mind for the vittles, and I has the pain in me stomach, and so I just takes a sup of tea now and then." There is no day in the year when at every dispensary and out-patient room in the large cities some woman (for this is essentially a feminine dissipation) does not present herself with a statement of this sort. The victim's account is an "o'er true tale." Either from excess of tea, or for some other reason, she loses her appetite, and gradually comes to loathe food. In this extremity she seeks solace in the cup, and thus increases the condition she is already bewailing. When this sort of thing has reached a certain point, she applies for medical aid, and it is needless to say, usually scorns the suggestion to go without tea. It has been suggested that the dyspepsia in these cases attributed to tea may rather be due to insufficient food. It is very doubtful, however, if, in the cases referred to, the food is insufficient. No doubt there are those who suffer from lack of suitable food, and who, if they use tea, lose more than they gain by it; but such are not found among the tea-drinkers of the hospitals, except as they wilfully forsake good food for tea. It is to be borne in mind that the people of whom these are representative get from tea all the harm there is in it, since, in one of the slang phrases of the day, they "work it for all it is worth." Not only do they get all the theine and most of the volatile oil, but their method of preparing it extracts all the tannin possible. The Chinese, who are the ideal tea-drinkers, pour boiling water on the leaves at the very moment of use; but it is the practice of the poorer classes to keep a "pot of tea" steeping on the stove all day long, to be drunk from at intervals. It is probable that much of the dyspepsia and constipation to which this class of tea-drunkards is subject, is due to this continual use of an astringent decoction. It is not to be inferred, however, that the abuse of tea is confined to the poorer classes. It is true that its relative cheapness invites them more especially to this form of indulgence. But it is within the experience of every physician to be often called upon to treat patients

suffering from the evils already described, who lack the excuse of poor food and a hard life to plead for over-indulgence. Probably everyone numbers among his friends women who are actual slaves of the tea-habit, and who would find tea as hard to forsake as men find tobacco. It is not unlikely that the functional disorder often spoken of as the "tobacco heart," due to nervous derangement, and accompanied by palpitation and pain in the cardiac region, is more often due to tea than tobacco. In fact, the disorders induced by excessive tea-drinking have been grouped as a special disease, to which has been given the name of theism, from *the* (tea). This includes a train of symtoms, usually progressive, many o which have been already referred to —loss of appetite, pain after meals, headache, constipation, palpitation, cardiac distress, hysterical manifestations, dizziness, paresis. Whether we are justified in thus setting off these symtoms as a disease, is open to doubt; but the fact that it has been done emphasises the importance of tea, in comparison with the rest of the group, in reference to the mischief that will follow the abuse of it. It is needless to say that the main factor in the treatment of this condition is abstinence from the plant that causes it.—*Popular Science News.*

MORMONISM AND RELIGIOUS PREJUDICES.

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From our birth we are nursed in religious prejudices. We almost inhale religious sentiment with our mother's milk. Her religious convictions colored our lullabys which silenced our screams and hushed us to sleep for a while. Our father and our mother, our friends and our surroundings, determined for a long time whether we should go to chapel or to church, whether we should be conformists or nonconformists. We remain for many years as plastic clay, and were moulded into religious shape and conviction by the action and teaching of our parents. If our parents were churchgoers we went to church, and as a consequence we became Episcopalians. If our parents were Nonconformists we went to chapel, and as we ripened in years our prejudices in favor of the particular sect we were nursed up in were strengthened, deepened and confirmed. This is the history of nine-tenths of the religious people of this country. The exceptions are rare where people, on attaining manhood, leave their religious homes and their old faith, and embrace another creed, on account of conviction. Of course, "conviction" in particular religious views and creeds is only the result of research and thought on certain doctrinal tenets. Ever since the Reformation, which really began with Wickliffe 500 years ago, and was carried on by Cranmer and Henry VIII against Papal pretentions, terminating with the era of the Stuarts, men's minds were exercised by discussions on faith and dogma until large numbers of our countrymen broke away from the old religion of the land, separating themselves from the communion of the Church of England, and worshiping Almighty God according to their new convictions. These were first of all called separatists, and afterwards Nonconformists, and Nonconformity waging war against the powers of the state won the battle for *freedom of conscience*, until Acts of Parliament were passed recognizing the right of every man to worship God according as his conscience dictated. From the days of Elizabeth, therefore, sect after sect has sprung into existence, until the present time there are scores and hundreds of various beliefs which are taught and believed in. As long as the Bible was confined to the priest and the cloister, men believed what they were taught to believe; but directly the Bible was unchained from the priest, and men had an opportuuity of reading it, and thinking for themselves what the old book taught them, they emancipated themselves from the old Roman Catholic creed in which they had been nursed, and evolved for themselves their own

creed and their own faith. Hence Protestantism with its many-sided and many phases of faith has flourished, and its freedom suited the genius of the English mind, and hence the Pilgrim Fathers carried the new faith with them to the new world, and founded the various sects which flourish to this hour in the United States. Now, if Protestantism had not found a home in the new world, Mormonism could never have sprung into being there; but Joseph Smith, the founder of this great sect, found encouragement in the freedom which the laws of the States had enacted towards sectarianism, and in process of time he gave to the world the benefit of the heavenly visions which he had seen, as well as the benefit of the revelations which he had had at the hands of the angel. Now, the Book of Mormon professes to be an account of God's dealings with the church of old, and contains certain revelations which were written by the hand of Mormon upon plates taken from the plates of Nephi. The Book of Mormon, as used by the Latter-day Saints, is an abridgement of the ancient records belonging and concerning the people of Nephi. It also professes to give an account of the Lamanites, the remnant of the House of Israel, and contains a message to Jew and Gentile written by way of commandment, and also by the spirit of prophecy and of revelation. These writings on golden plates were sealed up and hidden by command of the Lord, that they might not be destroyed, and so preserved until these last days, when they should be discovered and brought forth and translated by His servant Joseph Smith, who possessed the power of God to perform this work. The Book of Mormon also professes to give an abridgement taken from the Book of Ether, which contains the records of the people of Jared, a people who were scattered at the time when the Lord confounded the language of mankind, and instructs the House of Israel what great things the Lord did for their fathers. The record endeavors to convince both Jew and Gentile that Jesus is the Christ, the eternal God, manifesting Himself to all nations. And in order to convince the church that this work is the truth, a number of witnesses testify to the fact that they have seen the engravings upon the plates. These testify that an angel of God came down from heaven and laid before their eyes the plates they beheld and the engravings thereon, and they further declare that by the grace of God the Father and our Lord Jesus Christ that their record is true, and that by command from the Lord they bear testimony of these things. And being faithful in Christ, they rid their garments of the blood of all men in order that they may be found spotless before the judgment seat of Christ and dwell with him eternally in the heavens. And the honor be to the Father and to the Son and to the Holy Ghost, which is one God. Amen."

Now it is the promulgation of these revelations that has fascinated the minds of thousands and tens of thousands of people in Europe and America, and has resulted in the founding and establishing a new church and a new home in the mountains and valleys of Utah.

Singular to say, one of their tenets provide for a plurality of wives, and this fact has come into collision at last with the prejudices of the Protestant sects of Christendom. Mormons aver that both the Book of Mormon as well as the Old Testament allow polygamy, especially in the case where men are rich enough to provide for two or more wives, and they also maintain that were this fact to be recognized prostitution would cease, and "the social evil" would disappear forever. This teaching is strange in the ears of the Protestants and Catholics. The teachings of the Catholic, that is the Roman Catholic Church, is opposed to marriage in the case of their priests, and hence celibacy is practiced by her priesthood in all countries, and has remained one of her cardinal doctrines for many ages.

The missionaries which have visited South Wales during the last few weeks, and preached to a Swansea audience on two successive evenings during the past week, dealt with the subject of plurality of wives, and entered into details respecting its institution in Utah. But unfortunately

the audiences at the Music Hall were so uproarious and demonstrative that the apostle was reluctantly compelled to close his story, and the justification of this institution was abruptly terminattd.—*Herald of Wales, Sept. 17, 1887.*

MORMONISM AND SALT LAKE.

INTERVIEW WITH A MORMON.

Mr. Welsh, a Mormon from Salt Lake City, called at our office on Monday, while he was on a visit to Brighton. He originally went to America from Brighton thirty years ago, and has come on a short visit to the old country. During the whole thirty years he has lived in Utah, pursuing his occupation as a farmer, and from his own account a very prosperous occupation it has been. We thought it a good opportunity to interrogate him on some of the particulars connected with the peculiar people who have raised a properous city on the wild wastes of the western edge of the new Continent. Mr. Welsh was communicative enough, and we are disposed to credit him with truthfulness and sincerity. On being introduced with the information that he was a Mormon, we put the jocular question as to how many wives he had left behind him. He took the query seriously, however, and answered that he had only left one. "Not more than two per cent. of the Mormons," he said, "have more than one wife. It is a mistake to suppose that the members of the religion professed in Salt Lake City are lustful Minatours who settled down there for the purpose of indulging in wild orgies under the cover of practising the domestic virtues. A man cannot take more than one wife unless the first, the second, and then he himself consents. The three have to be a party to the arrangement. And then again, he must get a certificate from a Bishop, declaring that he is a man whose morals and position warrant the addition to his household."

Like all members of the true church Mr. Welsh believes that the Mormons only have the correct interpretation of Scripture. Their Church is the only spouse [of Christ. All outside are schismatics. Asked whether he really believed that the so-called revelation which Joseph Smith declared had first led him and his band of pilgrims to found Salt Lake was correct, he said very vehemently, "I know it is true. Not only do I feel it, but I know it as clearly as I know I am standing talking to you." Of course this conversation led into the unprofitable fields of theology, to which it would be burdensome to take the reader, but his steadiness of conviction and immutability of belief in the nineteenth century representative of Peter, shows that Joseph Smith's spirit has not diminished among his disciples. The Mormons believe that their Church is the only true one with as deep a conviction as the Pope and Holy Inquisitors believed in the Sixteenth century that Anabaptists were damned beyond all hope of redemption.

"Never," said Mr. Welsh, "has a people been misrepresented to the extent that we have. The enforcement of the laws against polygamy in Utah territory is a persecution provoked by our enemies."

"The President of the United States has the power of appointing the judge, the deputy-marshal, and the prosecuting attorney for the State. These originally prejudiced against Mormonism, are egged on by the disappointed politicians from the east to proceed to the extreme limit of the letter of the law. We manage our own affairs and will not admit strangers into the management of our local affairs. Hence the disappointment and jealousy, culminating in prosecution. Ever since the cities of Utah were incorporated, the business of the towns has been carried on by the Mayor and Aldermen without salaries. In other cities they would want

at least 1,500 dollars a years between them. But we prefer to go on as we are. There are not many newspapers in Utah."

"There would be little crime were it not for the miners and others who find the location a pleasant one. They bring bad characters into the town. But the laws against immorality are very severe."

"Every prostitute convicted has to go to jail for ninety-nine days or pay a fine of ninety-nine dollars. The penalty for rape is five years' imprisonment, and for seduction ten years. A man who commits adultery thinks himself lucky if, when discovered, he is allowed to live at all. Public feeling is such that a man who drew a bead on one who had dishonored him would not be accounted a criminal." —*Brighton Times, Sept. 16, 1887.*

SHOCKING STATISTICS.

A CHICAGO newspaper has taken pains to compile some figures relative to the occurrences of July, 1887. In some respects the result is both startling and shocking. In the United States, during the month of July, 230 murders were reported. This exceeds the total of any month for many years. There was, during the month, an average of 80 suicides per day. There were 173 persons killed by railway accidents, and 200 more were badly injured thereby. There were 293 persons drowned, exceeding by 100 per cent. the number dying in that way in a month for many years. There were seventy-eight persons burned to death, sixty-four killed by lightning, fifty by powder explosions, and thirty by mine accidents. The fire losses amounted to $45,000,000, exceeding the totals of any other month since the Chicago fire seventeen years ago.

The journal which compiled these figures, and some of our exchanges that have commented upon them, attribute the great increase in crime and casualities, especially the former, to the hot weather, which, it is claimed, heats the blood and thereby inflames the passions of men, impelling them to deeds of rashness or crime. This explanation is in part plausible, but the figures given show a terrible weakening of the moral restraint men in our day and country exercise over themselves when operated upon by exciting causes.

A great portion of all the worst mischief, negative and positive, that ever afflicted the world is traceable to what people erroneously call conscience, but which is often only a hateful compound of ignorance, prejudice, and vindictiveness. The duty of man is to improve those faculties which enable him to think and act correctly. He must make his conscience a good enlightened conscience; then, and then only, will he be entitled to honor and credit in acting upon it.

PERSONALITIES.—Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities have to sometimes be talked, because we have to learn and find out men's characters for legitimate objects, but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man;" but when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing and instructing them. As far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning of motives and cutting up of character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows; but it is not the business of every young man or woman to detail or report it all. Keep the atmosphere as pure as possible and fragant with gentleness and charity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 3, 1887.

THE WORD OF WISDOM.

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In this issue will be found an article from the *Popular Science News* on the subject of tea-drinking and the disorders the habit creates in the human system. We especially commend it to the consideration of the Saints in these lands, since it comes to the support of the teachings of the Elders upon this subject. Nor is the *News* the only paper which calls attention to the discord rs growing out of this tea-habit, as will be seen by the following clipping from a home paper:

According to the *Journal* of the American Medical Association, attention has recently been drawn to a new nervous disorder, said to be especially prevalent in England and America. It is called "theism," or tea-drinker's disease. It exists in three stages—the acute, subacute, and chronic. At first, the symtoms are congestions of the aphalic vessels, cerebral excitement, and animation of the face. These physiological effects, being constantly provoked, give rise after a while to reaction marked by mental and bodily depression. The tea-drinker becomes impressionable and nervous, pale, subject to cardiac troubles, and seeks relief from these symtoms in a further indulgence in the favorite beverage, which for a time restores him to a sense of well-being. These symptoms characterize the first two stages. In chronic cases, theism is characterized by a grave alteration of the function of the heart, and of the vaso-motors, and by a disturbance of nutrition. The patient becomes subject to hallucination, nightmares and nervous trembling. With those who take plenty of exercise, a habitual consumption may often be indulged in with impunity, but with women and young people who follow sedentary occupations this is not the case. The best treatment for theism is said to be indulgence in free exercise, such as walking and open-air life.

We can hardly agree with the above wherein it says, "The best treatment for theism is indulgence in free exercise, such as walking and open-air life." We think the remedy suggested in the closing sentence of the article we quote from in the *Science News*, is much to be preferred, that is, that the main factor in the treatment of the evils which tea-drinking has produced is abstinence from the plant that causes it. That kind of treatment strikes at the root of the evil at once, and besides being the most direct and sensible, will also be the most effectual.

We advise the Latter-day Saints to take up their Doctrine and Covenants and read he revelation known as the Word of Wisdom (sec. 89), and they

will there see that fifty-four years ago the Lord gave counsel and advice to His people in a spirit of fatherly kindness which, had it been carried out by the Saints, they would altogether have escaped from the evils which science now, and correctly too, attributes to the habit of tea-drinking. Let our young Saints be admonished by these considerations and follow the counsels of God wherein there is safety. While we refer especially to the young, we by no means wish to overlook the older people. Many of them by noting carefully the symptoms of physical distress, such as—loss of appetite, pain after meals, headache, constipation, palpitation, cardiac distress, hysterical manifestations, dizziness, etc., will find themselves suffering from one or more of them; and having learned the cause of the mischief it would be the part of one who is wise to remove it; and in a short time it must follow that the evils engendered in the system will disappear altogether, or at least be materially reduced. The stream soon dries up if the fountain which feeds it is stopped. It will be true in this matter of curing the evils resulting from tea-drinking, and the good accomplished will amply reward the self-denial required to overcome the habit.

Nor is the item of "hot drinks" the only evil against which the Word of Wisdom warns the Saints. It informs us that "tobacco is not good for man;" apropos to this we read in the *Boston Traveler* only recently that

> Out of twenty young men who competed for a West Point cadetship at Westfield, Massachusetts, ten were rejected by the physicians because they had the "tobacco heart," brought on by cigarette smoking. They were unfit for West Point service.

Thus men of science are confirming the correctness of that which God revealed for the salvation of His people long ago. The Lord may not always explain in detail, perhaps, why such and such things are not good for man. Nor do earthly parents always stop to explain why they make certain requirements of their children. The parent thinks, and has a right to think, that the relation subsisting between himself and his son or daughter gives him the right to be trusted, and his advice followed even though the minutiæ of the why and wherefore is not always given. The relationship existing between the Saints and God gives Him the right to expect that His counsels will be followed in the same spirit. And after receiving so many evidences of His desire for our present and eternal welfare, who is there who would not follow His advise? But men by searching after truth, and watching the effects of the use of tea and tobacco on the human system confirm by their discoveries the word of the Lord; so that we have the voice of science and the voice of human experience uniting with the voice of God—telling us that these things are not good for man. R.

MORAL COURAGE OF THE SAINTS.

THIS week we give an extract from an article in the *Family Herald* on the subject of Bravery and Cowardice, in which the writer labors, and quite correctly too, to show the superiority of moral courage to mere physical bravery, and deplores the attitude of society in more highly esteeming the latter than

the former, when in reality it is less worthy of approval. Physical bravery is more nearly allied to some of the brute creation—moral courage partakes more of the nature of God. Yet physical bravery, when accompanied by a sense of justice and honor and fairness, and softened by kindness of disposition, is an excellent quality either in man or brute, and leads to the defense of the weak, the protection of the helpless; if happily allied with what we call moral courage, it gives us that combination which alone is worthy the name courage. It is not our purpose, however, to enlarge upon what the writer in the *Herald* has already said so well. We desire merely to call the attention of our readers to the moral courage it requires to accept and live in accordance with the teachings of the Gospel of Christ. To-day, as in former days, those who will live godly in Christ Jesus must suffer persecution (2 Tim. iii, 12). And the Gospel which ultimately is to bring peace on earth and goodwill to man, to-day does what it did in the days of Jesus. It sets a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law, and makes a man's foes they of his own household (Matt. x, 35, 35). So that they who receive the truth frequently do so in face of the severest opposition from friends and relations, and must endure their scorn, their ridicule, and patiently bear their sneers. The associations of a lifetime become disrupted; the good name is not unfrequently sacrificed; business prospects and standing in society are lost. Indeed, when all things are taken into account, it is no wonder the Latter-day Saints, in reading the Psalmist's description of the glorious appearing of the Son of God in the last days, consider that they are the people referred to by the Lord where it is said—"Gather my saints together unto me, those who have made a covenant with me by sacrifice" (Psalm l, 1—6)—for they have sacrificed more than any other people of modern days for their religion—they have indeed made a covenant with the Lord by sacrifice. They have been from the commencement of their existence, and are still, like the descendants of Hagar who was driven into the wilderness—every man's hand is against them.

To follow the dictates of one's conscience under circumstances such as are arrayed against the Latter-day Saints, requires moral courage of the noblest type; and a community of units who have made such sacrifice as indicated in the foregoing for conscience sake, must necessarily be a community where moral courage, so deservedly praised by the *Herald* writer, is highly developed. And the world will yet learn and acknowledge that fact. The struggle may be a hard one, and protracted; but by dint of patient suffering, by enduring the prison's gloom and the martyr's fate; by answering cursings with blessings; by answering scorn, ridicule and sneers with sincerity and truth—in short, by not being overcome of evil, but overcoming evil with good, the Saints will yet wring from the unwilling lips of a prejudiced world the acknowledgement that they are honest in their convictions, virtuous in their lives, devoted to the cause of humanity, and in possession of a moral courage that reaches the highest standard of excellence.

Let not the Saints be disheartened. Let them but cultivate the courage of their convictions, and the day of their triumph is as sure to come as truth is sure to prevail over error, or that righteousness is destined to prevail against

wickedness. The dawn that heralds the approach of that day of promise is already breaking above the horizon, and ere long its sun will arise and bath us in its effulgent light. R.

Do you want your boy to grow up pure, honest, sober, industrious? Begin your work on him at home, and keep at it. Good laws and good schools cannot take the place of the old-fashioned family training. We can't afford to have a lot of tobacco hearts and congested brains pushed into society and business circles. The great problems and gigantic concerns of this age demand men who enjoy the largest measure of physical and mental health. We must have them at any cost. If they cannot be produced under our present system, let us go back in some degree to the common sense simplicity of our fathers. It will not hurt the youngsters; it will be their salvation in more ways than one.—*Atlanta Constitution*

When the Constitution of the United States was framed (100 years ago), there were thirteen States in the Union. Now there are thirty-eight. The population of the United States in 1790, when the first census was taken, was 4,929,214. It is now nearly or quite 60,000,000. There were then about 1,500 Federal office-holders in the country. There are now more than 100,000. The total net ordinary receipts of the United States in 1792 were $3,661,000. In 1886 they were $336,439,000. The total net ordinary expenditures in 1792 were $8,269,000. In 1886 they were $242,383,000.

It is an evidence of the broad, unselfish patriotism, as well as of the ripe judgment of the men who made the Constitution, that their work has filled its purpose for one hundred years, and is still the foundation rock of the greatness of the Republic and the rights of the citizen. For despite the wonderful development and altered circumstances of the country, the Constitution promulgated a century ago remains as it was adopted, except as to changes necessitated by new conditions of affairs.—*New York World.*

ARRIVALS.—On Sunday, September 25th, Elders Thomas Burningham, W. H. Farnsworth, J. C. A. Weibye and Thomas Biesinger arrived from New York, per S.S. *Wisconsin*, in good health and spirits.

APPOINTMENTS.—Henry E. Bowring is appointed to succeed John I Hart in the presidency of the Bristol Conference.

Thomas Burningham is appointed a Traveling Elder in the London Conference to labor under the direction of Elder Henry Ballard.

W. H. Farnsworth is appointed a Traveling Elder in the Glasgow Conference to labor under the direction of Elder W. Henderson.

CHANGE OF ADDRESS.—The address of H. E. Bowring, President of the Bristol Conference, will be 13, Strode Street, Barton Hill, Bristol, instead of 52, Barrow Lane, as heretofore.

DISTRICT MEETINGS.

DISTRICT meetings were held in Glasgow, at the Good Templars' Hall 87, Gallowgate, on Sunday, September 25, 1887. Present from Utah, Elders George Teasdale, President of the European Mission; William Henderson, President, and James T. Thorne, Thomas Y. Stanford, John W. Brown, A. Rankin and L. H. Durrant, Traveling Elders of the Glasgow Conference.

The reports of the Elders were of an encouraging nature. They spoke very earnestly on the happiness and satisfaction they had in the labors in the ministry, the testimony God had given them of the truth of the work they were engaged in and the pleasure they had in offering the message of mercy God had sent to the human family. They found a great deal of prejudice in consequence of the wicked manner in which the Saints had been misrepresented, and a great deal of indifference to the eternal principles of the doctrine of Christ; but they were dilligently seeking out the Israel of God and those who were ordained unto eternal life. They were thankful for the experience they gained, which demonstrated to them the ignorance that existed concerning the Gospel of the Son of God; for while the people professed to believe in Jesus Christ and sang His praises, they rejected His doctrine and believed they could be saved some other way than the strait and narrow way He taught.

Three meetings were held on the Sabbath, well attended, and seven faithful testimonies were borne by the Elders. On Monday a council meeting was held to consult upon the best manner of warning the people, that they may be left without an excuse for the rejection of the Gospel of Jesus Christ. Much valuable counsel and encouragement was given.

The brethren had held a number of out-door meetings and distributed a great quantity of tracts, they were well known at their fields of labor and had the pleasure of baptizing some whom the Lord had drawn into His fold.

The brethren were in good health and excellent spirits and full of faith, hope, and joy in the Holy Ghost.

CORRESPONDENCE.

THE following has been forwarded to us from Cheltenham Branch, and as it is the testimony of one who has gathered to Zion of the condition of things there, we give it a place in the STAR.

Brigham City, August 27, 1887.

To President Howell and Saints of the Cheltenham Branch:

Brethren and Sisters,—I feel it my duty to write a few lines to you to give you a little of my experience since I have been in the land of Zion, for truly this is the land of Zion; and although I have had troubles and trials to contend with, I feel to thank God that ever I was permitted to come to this land.

I started in work on the following Tuesday after getting here, in the harvest fields, and worked up to this week. Have been getting very fair wages, so that I can say that the Lord has blessed me in many ways since I landed here. My wife and child have been staying with Sister Bowring this last three weeks, and expect to stay with her until I can get a little home. That is very difficult in this country for it seems to me that everybody has a house of his own and there is no place to rent; but that comes all right in the end, for its better to get a little home of your own. I would say to my brethren that are striving to come out here, that it will not do to be particular when you get here in keeping to just the work you have been accustomed to in England. You will find out that it is best to try and do anything that comes along; and I would say, too, that you will have temptations all the way through. You must not look to the right nor the left, but keep straight onward till

you reach Zion, then all will be well.

The generality of the people here are kind and thoughtful; we have had every kindness shown to us that we could have, and I tell you it is a time when you can appreciate kindness when it is a time of need. This is a splendid country and climate, only it is a much hotter place than England. The fruit and everything has been splendid this summer, more so than in the old country. There is plenty of spare land here to be got cheap.

Now, brethren and sisters, this is but a short letter, but I felt it my duty to write to you, if it was only a a few words. Shall be a little more experienced and will be able to write to you more next time.

I have heard that you have had another Conference since I left. I still feel an interest in the Cheltenham Branch, and if there is a kind brother or sister there that would write and tell me a little about it, I would be pleased-to hear.

With kind regards to you, and praying the Lord to bless you all, I am your humble brother in the Gospel,

THOMAS SLATTER.

Jaffa, Sept. 6, 1887.

President George Teasdale:

Dear Brother,—Your favor of Aug. 18th received in which my release appears. Matters here I will leave in order. The Saints feel well and look forward with joy to the time when another Elder will be here. I thought, as the people are German Swabians, that one of their own nationality, and a man of some forty or fifty would be most useful. A young man would find it more difficult to associate with them, as they are mostly elderly people from forty upwards.

At 4 o'clock on the morning of the 5th, just before day-break, on my way from Mejdil here, I was surprised by a band of eight Bedouins. The young man with me, a young man whom I had the pleasure of baptizing last evening, and myself were robbed and treated rather roughly. God raised us up a friend in the band who not only returned me some of my things, but by his strong arm seized the ghastly looking lance that was aimed at me. We were thankful to get away alive, and I told my young companion that notwithstanding our loss, I felt afterwards like singing for joy. I feel like saying a lasting farewell to the land, still I must acknowledge that the happiest hours of my life have been spent here, for the goodness of God has been most abundantly bestowed upon me during my labors in this country. More of my experience I shall probably have an opportunity to relate to you later, as I am hurried now. Our total loss, principally clothes, bridal, etc., will not exceed five pounds. * * *

I shall leave with to-day's ship. Your kind, fatherly letters I retain as souvenirs, and I take this opportunity to thank you for your counsel and kindness, and I hope my appreciation of them may be expressed in untiring efforts to serve God and keep His commandments.

Yours in the Gospel of Christ,

J. M. TANNER.

THE TEST OF TIME.

THE best critic, the most impartial judge, the final tester, and the most ruthless and merciless destroyer, is Time. Nothing lives long unless it embodies or contains real merit and value. All poor things inevitably die in the long run.

The gauntlet which Time throws down for each and every human thought, word and deed before it can be said to be permanently established in history and in the world's remembrance, and before it can have any active and abiding influence in determining future thought is a fearful one. Ranged on one side are all the natural forces and processes of decay, dissolution and disintegration which are inherent in all things and actively at work, and on the other, stand all the prejudices, harsh judgments and fierce accusations of contemporaneous rivals, critics and enemies. And anything which survives the thrusts of

these two foes, must have in it a portion of indestructible worth.

We speak in metaphor of the "wrecks of time;" but this metaphor rests upon a basis of most literal fact. The pathway of centuries through the domain of history is a real path. Passing along this track, one can see on either hand the ruins of projects, plans, hopes, schemes, and enterprises of various kinds, thickly strewn about as leaves in Autumn woods. They gave good promise at the outset, they started well, but the "victorious tooth of time" tore them into fragments, and they disppeared from the active arena of life like the "unsubstantial pageant of a dream."

Still, this test of time is not an absolutely impartial one after all. For time destroys *some* valuable things in its careless flow, just as the current of a river sweeps away houses, barns, and cattle on its banks, as well as all rubbish and floating *debris*. If any human enterprise serves well its day and generation and is calculated only for that, of course it will perish with the using and pass away. But this fact does not prove the intrinsic worthlessness of the plan, or project, or enterprise, by no means; it only proves that it was intended simply to serve a temporary purpose. But this temporary purpose may be in every respect a good one, and the flow of time sweeps it away only after it has accomplished its normal, legitimate work, and properly fulfilled its real mission.

On the other hand, time allows some things to exist which are far from being perfect or pure. These are generally of a mixed character; they embody something good and a portion also of enduring evil. But they continue because they are so firmly fastened in the world's soil. They have struck their roots deeply into the rocky substratum of human nature and human wants, and entwined their fibers closely around the massive columns of permanent human interests, and there they cling and hang and live in spite of winds and waves, rough usage and harsh treatment; just as some gnarled and unsightly stump will get wedged in among the rocks of a stream and there lay in spite of flood or current.

This knowledge of time's testing power influences human thought and judgment very largely. It makes the majority of people slow to reject anything which bears the seal and stamp of age, slow to adopt anything until it has been proven and tried by the lapse of years. While there are some who give no heed to the judgments of time, but fall in with whatever accords with their thought, or suits their fancy, and reject whatever is contrary to them without regard to either age or newness, yet the race, as a whole, are so constituted as to deeply reverence whatever has stood the test of time, and be suspicious of whatever is untried or novel. And this is well. There are a great many existing evils which, if left alone, will either heal or destroy; and these we must avoid or patiently endure. There are also many other existing things which we may not like, perhaps, but which will doubtless live long after we ourselves are gone; to oppose these, unnecessarily and rashly, will be to butt our heads in vain against a rock, resulting only in self-injury or destruction.—*Juvenile Instructor.*

UTAH NEWS.

(Summarized from Territorial Papers.)

Large quantities of Utah fruit and produce are being shipped to various points east and west.

Logan business men are trying to devise some meanss to discourage the use of scrip in that city.

Governor West is collecting information for his annual report to the Secretary of the Interior. It will cover the period from July 1, 1886 to July 1, 1887.

It is officially announced that the votes cast on the ratification or rejection of the Constitution of the State of Utah is as follows: Ratification 13,195; Rejection 502.

A young Indian boy, while trying to climb on the top of a moving car in the Utah Central depot, fell under the wheels and one of his legs was severed from his body. His injuries proved fatal.

The *News* says: We may have a chance to welcome President Cleveland to Salt Lake yet. If silence gives consent, he has accepted the San Francisco invitation, and of course he would call in here.

The house of Mrs. Emily Little, in the Fourteenth Ward, was searched Sept. 8th; the deputies alleging that they were looking for Brother George Q. Cannon. It is needless to say they did not find him.

The Supreme Court of the Territory has just rendered a decision to the effect that the jurisdiction of justices of the peace in Utah are empowered to act in all cases involving no greater punishment than six months' imprisonment and $300 fine. This decision reverses an opinion held by the Court on a former occasion when Judge Powers was on the bench.

The early retirement of Judge H. P. Henderson from the bench in Utah is expected. The *Lansing Journal*, a Michigan paper, in which state Judge Henderson formerly lived, says: "It is altogether probable that the judge will retire from the bench in the cource of a few months, as he is thinking seriously of returning to Michigan and resuming the practice of his profession in Lansing. His host of friends in central Michigan, where he has won all his laurels as a successful lawyer. will rejoice to learn of his decision."

The following announcement appears in Utah papers: "The Fifty-seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints will be opened at 10 o'clock on Thursday, October 6, 1887, in the Tabernacle at Salt Lake City, and will continue until the business necessary to be transacted has been attended to. The officers and members of the Church are respectfully invited to attend. On the evening of Thursday, the 6th, there will be a general meeting of the Young Men's and Young Ladies' Mutual Improvement Associations. On Friday evening there will be a general meeting of the superintendents, teachers, and all interested in the Sunday schools. On Saturday evening there will be a meeting of the priesthood. These meetings will commence at 7 o'clock in the evening. We wish the officers of these organizations to bear these appointments in mind.

WILFORD WOODRUFF,

In behalf of the Council of the Twelve Apostles.

There were many manifestations of approval when the news became known and it was the generally expressed opinion that the coming Conference would witness a larger number of visitors to Salt Lake than has been seen there in many moons past.